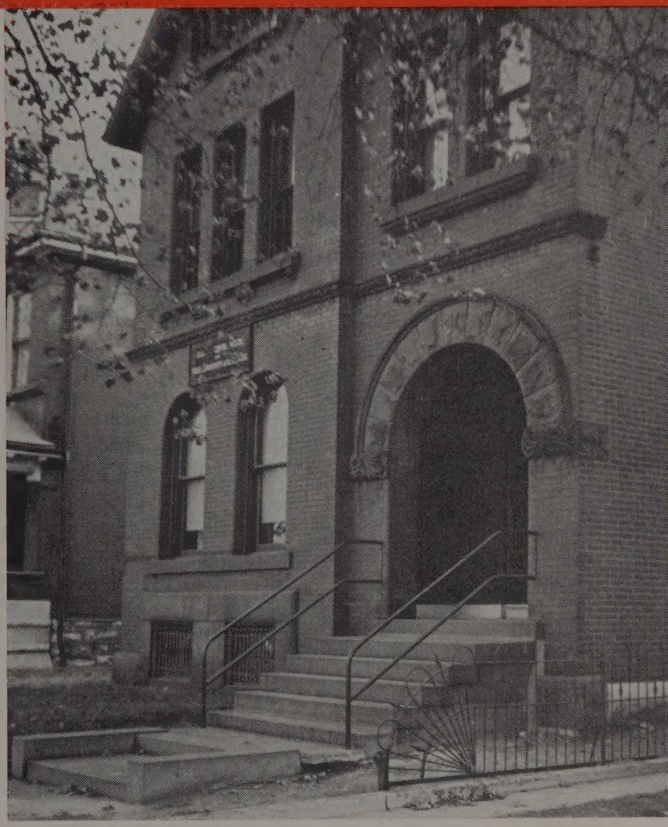
HE AMERICAN
RATIONALIST

May, 1956
VOL. I • No. 1

JR POSITIVE PHILOSOPHY *is best expressed by Alexander Pope in his "Essay on Man": 'now then thyself. Presume not God to scan, the proper study of mankind is man."*

EGATIVELY, *we stand with Jefferson, eternally hostile to all forms of tyranny over the nds of men.*

- **The Positive Approach**
  By Arthur B. Hewson
- **The Rationalist and The Humanist**
  By Eldon Scholl
- **Sterile or Creative?**
  By Marie Harlowe
- **Freethinkers Form Federation**
- **My Lord Bishop . . . a Rationalist?**
- **POAU . . . "Without Fear or Favor"**
- **Mexico Enforces Strict Separation of Church and State**
  By James Hervey Johnson



THE FREIE GEMEINDE BUILDING IN ST LOUIS

A Magazine for the Entire Rationalist Movement

35c

NEWS OF THE MOVEMENT . . . BOOKS . . . COMMENTS

We Salute the New Magazine

for ALL AMERICAN RATIONALISTS

For Truth . . . Honesty . . . Cooperation

RATIONALIST SOCIETY
of ST. LOUIS

2218 St. Louis Avenue St. Louis 6, Missouri

from THE INDIAN RATIONALIST:

People have the habit of attributing every happening whose cause they are ignorant of to something mysterious. Hence ignorance and religion are casually connected. The so-called religious temperament is nothing but a habit born of ignorance. Even educated people, capable of casting off their superstitious beliefs, continue to be victims of this habit and make no effort to discard it. Belief in supernatural powers is not instinctive to man. It is not inherent in his nature. He acquires it from his family, education and social environment, like his beliefs in ghosts. The presence of so many atheists in the world at all times disproves the theory of the religious instinct in man.

WAHRHEIT MACHT FREI!

Let the truth liberate our minds!

Many wishes for a resounding success

from the

FREIE GEMEINDE
VON NORD ST. LOUIS, MO.

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THE OFFICE OF THE AMERICAN RATIONALIST FEDERATION, the Freie Gemeinde Building, 2218 St. Louis Avenue, St. Louis 6, Missouri. The building is the home of the German School Association and Free Community of N. St. Louis, Inc., as well as the Rationalist Federation, and the separate organization producing this magazine. The building, owned by the German organization gratiously donates the use of the building for all these worthwhile organizations. The building is also rented for meetings of other organizations.

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Freethinkers Form Federation

Freethinkers and Rationalists joined in Chicago to form a federation to support the movement in organized form.

An auspicious beginning was made for the establishment of a nation-wide federation of Rationalists, Secularists, Freethought, and like-minded organizations at the conference held November 19th and 20th at the Jan Hus Memorial Hall in Chicago, Illinois.

Representatives from twelve existing organizations formed a Freethought federation and adopted the name American Rationalist Federation.

Four other organizations indicated by letter their intentions to join but could not send a representative. In addition to the four were the various Czechoslovak Rationalist federation organizations which in themselves comprise thousands of more members and hundreds of organizations.

The purpose of the federation is to coordinate on a national scale the efforts of all autonomous, democratic, active organizations. Participating at the conference were representatives from the following organizations:

Freie Gemeinde, Milwaukee
Jefferson Freethought Society, Milwaukee
Thomas Paine Chapter CRFA, Chicago
Freisinnige Gemeinde, Chicago
National Executive Committee, CRFA, Chicago
Pioneers of Independent Thought, Chicago
Chicago Freethought Ass'n., Chicago
Society for Separation of Church and State, New York City
Michiana Liberal League, South Bend, Ind.
Friendship Liberal League, Philadelphia
Rationalist Society, St. Louis.
German School Ass'n. & Free Community of North St. Louis, Inc.

The officers elected were Boyd Wamack of St. Louis, President; Mr. K. M. Whitten of Philadelphia, First Vice-President; Florence Van Swearengen, of New York, Second Vice-President; Walter Hoops of St. Louis, Secretary, and James Kaigler of St. Louis, Treasurer.

A provisional constitution which was approved by the conference will be submitted for ratification to the various participating and interested organizations.

The need for such a federation was unanimously recognized by the representatives. The area of general agreement was that the time had come to terminate the lack of unity and cooperation which for years has handicapped and prevented effective work on a national scale.

An atmosphere of optimism and confidence pervaded the conference, auguring well for the success of the federation.

Attacks from various sources in this country on the democratic liberties and attempts to break down the traditional wall of separation of church and state makes it imperative that the efforts of independent organizations should be strengthened and made more effective by working on a unified basis.

Among the provisions of the constitution is "The purpose of this organization is to coordinate on a national scale the efforts of local, autonomous, Rationalist, Secularists, Freethought and like-minded organizations in preserving the principles of separation of church and state and to promote Rationalism which is defined as the mental attitude which unreservedly accepts the supremacy of reason and aims at establishment of a system of philosophy and ethics verifiable by experience, independent of all arbitrary assumptions or authority."

Part of the work of the federation will be the establishment of new groups throughout the country which cannot be accomplished by local societies. The federation will coordinate the work and provide interchange of news and ideas, render assistance to all member groups and act as a link between the various groups.

Individuals who want to form a local organization should ask for assistance from the federation at their national office which is at 2218 St. Louis Avenue, St. Louis 6, Missouri. This is the home of the Freie Gemeinde of St. Louis and the Rationalist Society of St. Louis.

The officers elected in Chicago will serve until the convention of which the date has not been determined but will be held in St. Louis.

The federation will constitute the major por-

Continued on page 22

dedication

Listen! Can't you hear them?
It's the sound of marching feet.
It's the army of Freethinkers
And from every state they meet.

To defend our constitution
And guard our bill of rights
And place the flag of science
On superstition's heights.

They will guard our schools and colleges
From every pagan thought
That we may think with freedom
About everything that's taught.

And in their march to brotherhood
May they ever set the pace
And extend the hand of fellowship
To all the human race.

Sam Hill

THE RATIONALIST STILL COMES OUT OF HIDING.
4. And is condensed in the worm immersed in the cold water of reality.
3.-The Vapor of Truth rises.
2.-Cook the Mish-Mash of traditional religions.
WORM OUTLET
Dissenters
by OTTOKAR
1.-Flames of Reason fed by Questioning Dissenters.
5. And trickles out as the truths of Rationalism.
They are still bootleg truths to the many, but the penalties have been paid in the flames and tortures of centuries past, hence we need hide our still in the hills no longer. The flow begins with VOL. 1. No. 1. of THE AMERICAN RATIONALIST.

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an editorial . . .

WE MAKE OUR BOW

The American Rationalist is published by Rationalists Publications, a *non-profit* publishing venture staffed by a group of diverse individuals who earnestly seek to promote the Rationalist movement through its magazine, its books and its pamphlets.

The name "Rationalist" was chosen because it is all-embracing in the field of thought wherein the scientific approach to all human problems is required. It also stands for a full-circle philosophy of life which involves no indiscriminate nagging "anti-ism" to obscure its positive purposes.

The Rationalist movement needs a publication which will bring its philosophy to orthodox and Rationalist alike with an interest and an appeal to both. It also needs a publication which will stimulate organization of individual Rationalists into local fellowships both for better understanding of each other's problems in the life of the world and for the development of organized strength to combat the outreach for political power of ecclesiastic pressure groups.

Notwithstanding the fact that most Americans are unchurched and, therefore, potential Rationalists, no worthwhile effort ever has been made to organize them. Let's face it, a great movement languishes in apathy and decay. The individual Rationalist goes his way alone indifferent to the fate of the cause or the maintenance of those safeguards to human liberty and freedom of thought which make it possible for him to be a Rationalist.

We believe that the way to promote the philosophy of Rationalism is to show the Rationalist the values he really has, what he should do to enhance those values and how he can do it. This magazine can be a channel for the ideas, suggestions, the problems, the solutions, that will further the movement.

We can show you what existing organizations are doing today, what individual Freethinkers are doing, and how each person can do his share in building a greater movement. We will get the facts, the figures, the stories and the programs of the present, active, democratic organizations in the movement and tell you about them. We will try to sell *you* on taking an active part in them yourself.

We will go back into history and tell you the stories lost to the many newer members of the movement, how its prob-

lems were solved, or not solved, in the past and why today's Rationalist has a better chance to do better.

We want to convince Rationalists that they *do* have a movement that can move to the front now, and that each individual can play an important part. Informed Rationalists should be able to collaborate with us to shape policy or to suggest changes.

By emphasis on the positive in the Rationalist movement we hope to build up instead of letting it decay. The philosophy of Rationalism is positive. Organizing local groups is positive work. Fellowship with kindred minds is a positive good for every Rationalist. Working for a national movement to safeguard the liberties and freedoms of man is positive good for everyone.

There cannot be too many publications!

Nor too many organizations. Much important work in the past has been done by individuals. There has been a weakness in organizational work which we believe can be, must be, improved. By building strong, local organizations the movement will be the strongest. We cannot continue with "paper" organizations, locally or nationally and expect progress. There are a few individuals working alone in the movement and no guarantee that they will continue or increase.

Rationalism can be a leading philosophy. We cannot let it die. It must be kept alive and the assured way is to do it is through organizations.

We urge all Rationalists to put in their time and efforts in support of organizations. Join your local group. If there is none, help to organize one. If that is not possible then join the nearest, even if it is in the next state.

But support the nearest group. By this way you help your own region. Try to attend a few meetings and do what you can to aid it. If your group belongs to a federation then you are a part of the national movement. Your opinions will carry as much weight as the next fellow's. Keep in contact with your group and support all organizations you believe to be honest, active and democratic. Be sure to demand a financial report from all groups you support.

We will attempt to present a fresh, new approach to counteract the current apathy, decay and confusion. Enthusiasm is contagious and we hope the Freethinkers will catch some of our spirit and lift the movement out of the "what's-the-use" attitude and into one of "let's-get-busy." Only in this way can new life be injected into the somnolent remains of what was once a great and vital movement.

We will not cry because opposing forces are too large or too wealthy, or too active. We will only complain when some-

OBJECTIVES & PRINCIPLES
of the
LEAGUE FOR RELIGIOUS FREEDOM
20 East 100th Street
New York 29, N.Y.

1. We place our faith in man rather than in "God" and supernaturalism.

2. Science shall be used for the benefit of mankind.

3. Civil Liberties as guaranteed by the Bill of Rights of the Constitution of the United States of America, and equality of opportunity shall be defended.

4. Social and intercultural understanding among all peoples must be promoted. We are opposed to all forms of discrimination because of sex, race, nationality, national origin, religion, religious ancestry, political beliefs, age, or economic status, and shall strive to eliminate the blot of discrimination from the human race.

5. We uphold the American secular concept of the separation of church and state. In furtherance of this concept we propose as our immediate program of action:

A. The defence of our public school system frm the inroads of sectarianism.
B. The expansion of the study of the sciences, and the use of the scientific method in our public schools.
C. Defence of the public treasury and authority against the inroads of sectarian interests.
D. Promotion of the study in our public schools of human relations and ethics along scientific principles.
E. Access to all media of communication for full discussion of controversial issues.
F. We will cooperate with all individuals and organizations which are in harmony with our principles.
G. We are opposed to all forms of suppression or oppression, especially to any violation or restriction of freedom of speech, thought, press, radio and television, as well as of the

right to assemble, associate, and petition, as guaranteed by the Constitution of the United States of America.

6. We shall offer to all members social, fraternal, cultural, and educational opportunities and activities.

•

Morals and 'Spiritual Values' In the Public Schools

A proposal to incorporate the teaching of "Morals and Spiritual Values" in its public school curriculum was presented recently to the New York City Board of Education.

It was accompanied by a "Guiding Statement" bearing the approval of the Roman Catholic Archdiocese of New York but rejected by Jewish and most Protestant organizations in the area. The approach, of course, is strictly in the orthodox traditional pattern.

The League for Religious Freedom, the latest to join the American Rationalist Federation, has filed a vigorous protest over the signature of Edna G. Riley, president.

•

You can never meet trouble half way — it travels much faster than you can.

Greetings

from the

AMERICAN RATIONALIST FEDERATION

2218 St. Louis Ave.
St. Louis 6, Mo.

one quits the fight or is not doing anything. Everyone has some ability that can be useful for our movement. Your services will be accepted with open arms. If all Rationalists will pitch in and do their part the movement will show progress.

You can start right now by subscribing to *The American Rationalist* and showing it to your friends. Get acquainted with your organized movement, your own philosophy. Let's open up a new era of Freethought and Rationalist activity. Are you with us?

How this Magazine is Published

The staff of *The American Rationalist* has undertaken to back the magazine until it pays its own way. It does not intend to eternally solicit funds from the readers nor will it bleed the membership of any organization in the movement or borrow from one individual and jeopardize its independence in order to continue publication. If its subscriptions, ads and book sales fail to provide the necessary funds for 32 pages we'll print 24, or even four pages. But we're determined to make it the finest Freethought magazine in the field and one that pays its own way.

We will not publish the philosophy of any one person. All the backers will manage the magazine without any profit to anyone. Any surplus will be plowed back into the project to give you a better magazine or to further the movement in ways you readers suggest. And you readers will have much to say about it for what we do must have the acceptance of the movement at large or no plans or programs will work. We will be guided by your criticisms, opinions and suggestions.

Send us your articles, photographs of your organizations or anything connected with the Freethought and Rationalist movements.

It would be a pity if the interest in a non-religious outlook, which is now being displayed in all parts of the world, is checked by barren scholastic disputes over words. Those who are not against us are for us. Whether our friends call themselves freethinkers or secularists or humanists is surely of much less importance than whether they are in sympathy with our aims. The history of the Churches is a warning against erecting foolish barriers because of some quibble about doctrine or the meaning of a label. We are not a sect and, unlike the Churches, we wish to stimulate individuals to think courageously for themselves. There is no hard party line for rationalists to toe, but there is a common attitude — the rejection of supernatural authority and a readiness to submit to a rational judgment. In this attitude we can discover unity amid diversity.

The Positive Approach

By ARTHUR B. HEWSON

It is our purpose ever to stress the positive and constructive in Rationalism rather than its negative and destructive factors. As we see it, its positive and constructive elements are the only ones which have any real significance or intrinsic value. All else is unworthy to be included as basic in one's philosophy of life except as secondary.

Proof of this lies in the fact that no movement in human history ever survived for long which was founded upon a strictly negative principle.

For example, in our own American history, there was the Anti-Masonic Party in the 1820's and 1830's. There was the American or "Know-Nothing" Party of the 1840's which was aimed at the exclusion of European immigrants from public office — especially Catholics. There was the American Protective Assn or A.P.A. of the 1870's and 1880's which was anti-Catholic and two versions of the Ku Klux Klan. The first in the 1860's was anti-negro and the second in the 1920's was anti-negro, anti-Catholic and anti-Jew.

In spite of all this emotionally inspired anti-ism, the Masonic Fraternity flourishes, the Catholic church is stronger than ever in America and the negro is rapidly being emancipated once again — this time from his second-class citizenship.

Anti-ism, by itself alone, is absolutely futile whether it is directed against the Catholic Church, the idea of a god or the tenets of orthodox relgion. It outrages those who hold these things sacred. It closes their minds to reason and brings them forth to do battle in defense of their altars and their gods. No matter how militant the champions of anti-ism may be, their militancy is ineffective if they are content merely to call the things they do not like ugly names but are too lazy to provide proper substitutes for the things they vilify — substitutes which will fulfill the crying human needs of our time. By no stretch of the imagination can anti-ism be called Free Thought for genuine Free Thought strives to fill the vacuum which a negative anti-ism glorifies.

Now do not jump to the conclusion that because we have set mere anti-ism in its proper perspective that we have "gone soft" on the hierarchy or that we favor return to the so-called "faith of our fathers" — far from it.

We are just as militant in our thinking as anyone can be. However, you should know, as we *do* know, that to do nothing else but attack the Catholic church with verbal blasts in periodicals that reach practically nobody or to hold meetings wherein speakers continually voice violent attacks against it, before people already convinced of the totalitarian aims of

FREETHOUGHT PUBLICATIONS IN FOREIGN LANGUAGES

NIA LIBERA OPINIO (Our Free Opinion), in Esperanto, published by Esperanto-Amikaro de Lotenkamp, 4 Dortmund-Kirchderne, Germany.

THE DARSHNIK, quarterly, in the Hindi language, subscription rupees eight, Editor, Yash Dev Shalya, Akhil Bharatiya Darshan Parishad, Faridkote, Pepsu, India.

THE VIVEK, monthly in Hindi language, Re. 1-8-0, Editor Ram Chandra Bora, Zalab Mohala, Jodhpur.

REKENSCHAP, quarterly in Dutch, f7,50 a year, Bleyenburgstraat 1, Utrecht, Netherlands.

DIOGENES, quarterly in Flemish, 100 fr a year, Arthur Goemaerelei, 43, Antwerpen, Belgium.

VOICE OF FREEDOM (Das Freie Wort, published monthly by the Freie Gemeinde, part in German and part in English, 50 cents a year, 3432 North Ninth St., Milwaukee 6, Wisconsin.

VEK ROZUMU, (The Age of Reason), published semi-monthly in the Czech language for 46 years by the Czechoslovak Rationalist Federation of America, 4236 West Cermak Road, Chicago 23, Illinois.

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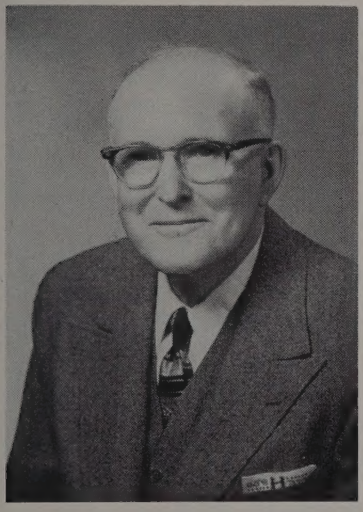
Introducing Our Editor

ARTHUR B. HEWSON is the editor of this magazine, the AMERICAN RATIONALIST. He became a Freethinker at the age of 15 through the reading of



Thomas Paine's "Age of Reason". He has been active in the Unitarian field over twenty-five years and was at the head of the United Secularists of America, being its first national president, and then honored with "President Emeritus" status in the later years. We are honored and proud that Mr. Hewson consented to edit the AMERICAN RATIONALIST for his splendid understanding of human relationships and his devotion to the Rationalist Cause will make this magazine a big success.

•

WORDS OF ONE SYLLABLE DEPT.
(From the Delphos (Ohio) Herald)

The Ladies Aid of the Christian Union church held their annual Christmas dinner at the home of Mrs. Nora Prine. . . . It was announced at this time that the final practice for the children's Christmas program will be hell on Saturday afternoon between 2:00 and 3:00 p.m.

Catholic action," is not only without purpose but downright childish and ridiculous.

The only way in which you can make headway against the Catholic church is to provide adequate facilities for the mass re-education of adults and like education for their children in a religion of reality.

I hesitate to use the word religion here because there are people who are so emotionally upset by its very use that they are unable to separate the word from the theological and supernatural implications which for so long have been attached to it among the orthodox. Nevertheless a religion of some sort is a basic human need and you cannot substitute nothing for something. Of course it must be stripped of the fantasies and mythologies from the primitive long ago and become an evolving pattern for intelligent, purposeful living changing with an ever changing world.

No intelligent human being becomes very mature before the confusions and frustrations which beset him raise the question in his mind, "What is Life all about? Why am I here and how do I make the most of it?"

These are the questions we should provide means to answer as adequately as we may in terms of human experience. In humanity's long struggle to achieve harmony in the life of the individual and in the society of which he is a part there have been developed certain standards of morality and ethics which are minimum requirements of the individual for his own sake and for the sake of his fellows.

Since the human scene is in a constant process of change and new human situations always are developing out of this change, a continuing process of education in the evolving pattern for intelligent living from cradle to grave is required if the individual is to make the most of his potential capacities and to make his maximum contribution to the commonweal.

To accomplish all this requires the setting up of community fellowships to serve the needs of its people; largely taking over the functions in which the church has failed because of its static approach and its emphasis on belief in the incredible.

This you will have to do if you want to advance the cause of Free Thought or whatever you are pleased to call it. I call it Rationalism. Damning the Catholic Church and babbling about Atheism is meaningless — "sound and fury signifying nothing" as Shakespeare puts it. Who cares?

All we really know is that we are here and that we arrived with all the potential capabilities we ever will have. We take it from there and begin the process of learning how to live intelligently as individuals and as members of the human family.

We must get away from mere anti-ism directed against medieval nonsense if we are to make our philosophy intellectually respectable. We must formulate a dynamic forthright positive program which will fire eager acceptance among

great masses of bewildered people. However, mark you well, it will take as much individual effort and probably greater money contributions than are required to support a Catholic church for any group which undertakes the adventure. Of course we can take it out in screaming invectives against the church and holding forth voluably on the subject of Atheism — it is very much cheaper but totally ineffective.

No one can read the daily grist of news stories covering crime in every conceivable category, the grotesque personal and family situations continually set forth in the advice columns of the metropolitan press nor listen to the pitiful recitals of confused and bewildered human beings such as we used to hear on the "Mr. Anthony" radio program without realizing the desperate need for guidance for the blind struggling millions adrift in this increasingly complicated world. Are we going to leave them to the tender mercies of this greatest racket of all time which through cultivated ignorance has made its victims accept and glory in the chains that bind them? As fellow humans are we not in duty bound to share our emancipation from the darkness of superstitution by providing the torch of Free Thought to light their way out of the Dismal Swamp of fear, fantasy and frustration to the high ground of self-reliance and a peace of mind based upon reality?

Rationalism is like Democracy. It is a great ideal, long striven for and yet but partially realized in spite of much blood, untold sufferng and sacrifice over the 6000 years of recorded history. It deals with every phase of human life, personal, social, political and economic and must resolve Life's problems in competition with the high priests of tradition in every one of these areas. It has broad connotations reaching far beyond any mere negative attitude toward the fantasies and mythologies around which great institutions have developed. These institutions which purport to satisfy a basic human need have in fact betrayed those whom they have pretended to serve. To serve the real purpose is *our* task.

It is a difficult thing to keep one's bearings while picking one's way through the labyrinth of humanity's traditions, prejudices, biases and all the things that people of varying mentality know that are not so — including one's own self. All we can do is to keep eternally at it, putting our faith in the basic fact that the means to human progress are necessarily unorthodox, dynamic and never static.

Now while I am all for emphasis on the positive in Rationalism, I am not a dreamer. I fully realize the need for sleepless vigilance against the outreach for power of the Catholic church. I am made uneasy by its stealthy infiltration into our political and educational institutions and the press

My Lord Bishop . . . a Rationalist?

ARCHBISHOP OF YORK RAPS FUNDAMENTALISM AS MENACE

DURHAM, England — (AP) — The archbishop of York accused American evangelist Billy Graham Friday of giving "a very distorted view of the apostolic Gospel."

Describing Graham as "a man of utter humility and simplicity," the Church of England's new No. 2 prelate, Dr. A. M. Ramsey, wrote in the Durham diocesan quarterly magazine:

"There is evidence he has genuinely claimed to preach only the first steps of Christianity and directed his hearers to churches for the rest.

"There is also evidence (notably from his recent mission in Cambridge) he has taught the grossest doctrines and flung his formula 'the Bible says' over teaching which is emphatically not that of the Bible."

DR. RAMSEY'S article was titled "The Menace of Fundamentalism." It attacked the Protestant movement which insists on the infallibility of the Scriptures and such Biblican miracles as the Virgin birth and the physical resurrection of Christ.

* * *

BUT HE quoted Graham as saying the Bible "is a book written by God through 30 secretaries" and commented that this "is an error analogous to the error of the doctrine of transsubstantiation where the supernatural part supplants the natural part thereby overthrowing the notion of sacrament."

"The theology of 'Christ bore your punishment; believe and be saved,' when accompanied by the fundamentalist's pulpit cliche 'the Bible says', is a very distorted view of the apostolic gospel," the archbishop concluded.

Graham at present is conducting a revival tour through India. Attendance at his meetings there

has been reported as the largest he has ever had.

* * *

ASKED for comment in New Delhi, Graham said:

"The present archbishop of York has long been opposed to the message I preach. I have never answered his criticism nor do I intend to now. However, I have the highest personal regard for him."

•

President of the ARF

BOYD WAMACK, President of the American Rationalist Federation pictured beside the bust of Friedrich Schiller in the Freie Gemeinde Building in St. Louis, office of the federation. A statue

of Schiller, the German poet of freedom, stands in a public park a block from the building. Wamack has been an officer several times of the Rationalist Society of St. Louis and attends all meetings of the society. He is active in trade union work, has been president of his union for many years, and attended many conventions of his union as delegate. He is familiar with all the Freethought organizations of the country and has the utmost confidence in the newly formed federation.

•

Many people who worry about how they will spend eternity don't even know what to do with themselves Sunday afternoons.

censorship which newspapers are compelled to impose to protect their circulation from reader boycott.

I know that the hierarchy in our country gets bolder and bolder. I know that supposed public schools actually have been made parochial schools in heavily Catholic communities with nuns teaching in the garb of their order and being paid from public funds. I know that our public schools are heavily staffed by Catholic teachers and principals many of whom send their children to parochial schools. I know that Congress has been prevented from passing federal aid to education because of demands for inclusion of parochial schools in its benefits. I know that our diplomatic service is infiltrated by graduates of the Jesuit Georgetown University's School for diplomats who put Europe back together again in the Catholic pattern after World War II. These are just a few of the moves being made to increase Catholic power and make America Catholic.

Our only hope to check this steady infiltration is through organization of the millions of unchurched who make up the majority of our population.

If we talk sense to them they will listen.

•

the next hundred years . . . ?

The Rationalist and The Humanist

By ELDON SCHOLL

The American Humanist Association's mid-west conference was held last year in St. Louis.

One session dealt with organizational problems in terms of leadership, the participation of young people, chapter policies and programs, and solicitation of active members among liberals. As I listened, I thought, how much alike are the problems of rationalists nd humanists organizationally. I advised them not to worry about these problems, since they've been a part of the rationalist's struggle for a hundred years or more, yet we continue our work undaunted. A delegate retorted, "If the humanists make no better progress in the next hundred years than the rationalists did in the last hundred, then we'd better quit right now."

What could I answer? Unfortunately, he was right. The humanists, in their few years of existence, have already built up fifty local groups; the rationalists have not had fifty local groups for generations.

Where did these humanists come from? Were they con-

verted to humanism from religion by reading *The Humanist* or their other literature? Not at all.

They found them as remnants from the Rationalist movement, from the descendants of militant freethinkers, from the present day Freethinkers who had nowhere else to go. They may have been attracted into action by an active organization due to the vacuum left by the once active Rationalist movement.

The Humanist movement is benefiting from the fighting that the Rationalist movement carried on for over a hundred years. We carried the torch of liberal thinking. The "wrecking crews" in past generations were responsible for destroying the myths and superstitions of the day. Some one, or some movement must do the destroying before a person can realize that he belongs in the Humanist movement, the Ethical Culture societies or in the Unitarian Church.

Rationalism doesn't have to be a stepping stone from the orthodox to the Humanist and other liberal organizations. Rationalism is a positive philosophy in itself. Destroying superstition is a positive action too and the Rationalists in the past 100 years did the work without the help of any other movement.

Corliss Lamont wrote in his book "Humanism as a Philosophy" (published in 1950): "Always anticlerical and opposed to religious revelation and authority, the Freethinkers for a considerable period bore the brunt of the battle against ecclesiastical repression of thought. The Freethinkers in the United States are a small but militant band who, although split into several different organizations, carry on useful educational activity through their journals and meetings.

Does the humanist's philosophy differ from that of the rationalist? Not one iota.

Mr. Read Bain, a delegate to the Conference, wrote in *The Humanist*, "All varieties of supernaturalism are decadent and moribund." And, again, in a recent issue of *The Humanist*, we read, ". . . history is full of tragedies inflicted upon mankind by blind acceptance of religious authority or custom." These sentiments abound in freethought literature. How different, therefore, is a humanist from a rationalist? The only difference lies in the fact that he has joined a humanist society — for any one or all of several reasons: because (1) he found no freethought organization in his community; (2) he was dissatisfied with the existing group; or (3) he no longer cared to be associated with persons who openly and fearlessly proclaimed their atheism. Yet he may still read freethought articles in *The Humanist* and listen to rational "sermons" from the humanist "pulpit."

The humanist has thereby achieved by the change-over more agreeable consorts and a modicum of respectability that he did not find in the discredited "atheist" societies, while still being able to maintain his unorthodox beliefs.

THE AMERICAN RATIONALIST IN THE MAKING

Greetings to all Freethinkers, Rationalists, Atheists, Humanists, secularists, all!

Well, after years of dreaming and months of preparations, a Rationalist magazine is born . . . a piece of literature that in true sense can be called a "literature gem". Twenty Rationalists were found, that pledged themselves to make this great event a reality. A publishing firm was set up, on co-operative basis and to be incorporated, this association of the Freethinkers will try to give the entire movement the best in its magazine, the American Rationalist, the best of books, pamphlets, tracts, and other literature masterpieces. Others will be invited to join our ranks and help in this great task in promoting the ideals of rationalism.

And, just think, the subscription price is only two dollars, two bucks throughout the entire world. For these two dollars you will get the best (isn't this first issue, a beautiful example?) six times a year. Truly a bargain to begin with. And it doesn't make any difference, if you live in Frisco or ol' New York, Alaska or Europe, or any other place on the globe, as long as it isn't on Mars, two dollars is all it will cost you to get the AMERICAN RATIONALIST for a whole year.

We do want to know what you think of our new-born baby. Why don't you read it once more, sit down and write us a letter what you think of it. Do it today! If you like it, or don't, it doesn't make any difference, write a letter to us anyway. And maybe if you like the magazine a wee bit, you will send your two dollars for a subscription with your letter and maybe you will want to add a buck or two for a greeting to the new born lass.

Just imagine, about 50 percent of the population of the entire United States doesn't believe, or doesn't go to church on Sunday and there are only about half-a-

dozen publications that serve them. They haven't got it easy, financially, I mean, they reach only several thousands of the eighty million people that are hungry for literature, such as this magazine. We do not intend to buck, or compete with any of these co-magazines, but we are only adding to the number and believe me, we would like to see at least a dozen more publications spring up after ours. The Freethinkers need more books and periodicals.

One of our first services to our readers will be our book department. On one of the pages of this issue we have a list of books, or food for the Rationalist—look it over and if you are interested, you can order it thru our book service. If you want a certain book . . . any kind . . . write to us and we will locate it for you, get it for you, or whatever your wish is.

Oh, yes, before I close this column of a lot of grammatical errors, but with a million and one ideas, let me remind you that the number two issue of the AMERICAN RATIONALIST will be out in June. So make sure that you will not miss a single issue. That is the reason why you should send in your two dollars for your subscription today.

victor.

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His new companions are more restrained, more tolerant, more willing to go slow. Many rationalists and freethinkers will have none of this "gradualism" in their fight against religion, and would no more think of joining the humanist association than of joining a church. Yet for many — and especially in a period fraught with danger — the humanist society is the answer. Timid souls run for cover in times of stress, and these have found refuge in the various more "respectable" groups who soft-pedal their atheistic beliefs.

This is in no wise to be taken as criticism of the American Humanist Association nor its publication, *The Humanist,* although some might look askance at their bid for respectability and the scholarly if sometimes vague language of their official organ. Rather, it is for us to learn the reasons why the humanist movement is growing while the freethought movement is declining, and how we can pour new life into the sadly weakened freethought movement.

Certainly it is time for a change if the rationalist movement is to be rescued from complete annihilation. It must take stock of its past methods and its *real* purpose, finding new ways of combatting its old enemy and achieving its true goal.

The remnants of the freethought movement which make up the membership of the newly-organized American Rationalist Federation, form the hard core of the rationalist movement, and include many old-line, hard-hitting, militant freethinkers who fear neither man nor God. Yet we can attribute the fast-growing membership of the American Humanist Association to this very militancy, often misguided although well-intentioned, which has made renegades of dissidents wearied by the disunity, the haggling, the intolerance, the extremely negative approach of the militant atheist. His organizations go to pot while he prides himself on being "honest" and "uncompromising" and "individualistic," and members fall away in droves.

Rationalists have become the black sheep of the freethought family — merely tiny bands of firebrand atheists blindly attacking supernaturalism and the churches, regardless of the fact that these tirades only alienate the fence-sitter and sour the freethinker.

Mr. Read Bain, speaking at the Midwest Conference Dinner, observed, "Man grabs a toothpick and attacks the Pike's Peak of supernaturalism." How aptly does this describe the tactics of the atheist who attempts to break down the iron curtain of religion by striking it with his fists again and again, injuring the enemy not one whit but emerging from the fray with sore and bleeding knuckles.

Another statement by the first-quoted delegate was to the effect that "humanism is a new philosophy of living." This is not true; humanism goes back thousands of years. The present humanist organization is merely, as explained before,

an outgrowth of the freethought movement, as is the Ethical Culture Society, the Unitarians, and other related groups. Yet each claims a different philosophy while all strive for the same goal: a rational approach to life's problems and a better way of life.

It is regrettable that in the United States there exists very little disposition among these groups to cooperate with so-called "atheist" groups. In England these various elements cooperate fully toward the advancement of their cause, each learning from and benefitting by this active cooperation.

It must be recognized by these organizations that they cannot achieve their objective singly, that in unity lies strength, and that cooperation is imperative even with "atheists," since their objectives are the same. The St. Louis Rationalist Society had nine of its members at the Humanist's Midwest Conference, most of whom were members of the Humanist Association, yet humanists do not attend rationalist functions or become active in rationalist affairs.

This lack of cooperation among like-minded groups has weakened the forces and left the field open to the opposition.

It behooves the freethought movement to take a second look at its tactics and objectives in terms of present social conditions, and for the humanist and other groups to strive for greater unity and therefore more effectiveness in fighting their common enemy.

Rationalism can certainly wake up to the present conditions, take stock and carry on so that in the next hundred years we will find many more imitators of the movement for a free mind: Rationalism.

The Free Loader

What's Your Problem?

Publications of large circulation have a call for answers to personal, marital and family problems through their columns. No doubt Rationalists have these problems too and would prefer Rationalist answers over those of Dr. Peale. Send them in. There will be a column for them under the heading, "WHAT'S YOUR PROBLEM?"

Not long ago a doctor in a small New England town began to notice suspicious behavior in his patients. They read books he didn't approve. They criticized the Republican Party. Soon it was apparent to him that everyone in town except himself was a communist—including the attendants who came and took him away. This case is not unique.

from The Saturday Review

GREETINGS to the

American Rationalist

JOHN KONVALINKA
ALBERT DOUBEK
FRANK DAVIDEK
WILLIAM MARTINEK
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P. O. A. U. . . . "Without Fear or Favor"

Do you know that this organization, singly and alone, is the only national body devoted solely to opposing encroachments upon the separation of church and state? P.O.A.U. stands for "Protestants and Other Americans United for Separation of Church and State."

Oct. 3rd last, there were to be held hearings on religious liberty before the Senate Subcommittee on Constitutional Rights. At the last minute they were called off without explanation. Glenn L. Archer, Executive Director of P.O.A.U. was scheduled to testify. Perhaps the facts he was prepared to present explain why the hearings were cancelled.

These facts were later printed in pamphlet form, preceded by the following statement of purpose which we quote in part:

"P.O.A.U. does not concern itself with the religious teachings, the forms of worship, or the ecclesiastical organization of the many churches in our country. It is no part of our purpose to propagandize the Protestant faith, or any other, nor to criticize or oppose the teaching or the internal practices of the Roman Catholic church or any other. We have no sympathy with any movement that is tinged with religious fanaticism. Our motivation arises solely from our patriotic and religious concern for the maintenance of the separation of church and state under the American form of government.

In spite of Supreme Court rulings, churches in several states, both Catholic and Protestant, continue to teach religion on school time and school premises. Extensive Protestant violations have occurred and some of them are still continuing in Kentucky, Vermont, Virginia and North Carolina. The Kentucky violations by Protestants exist in the mountain counties where there are almost no Catholics and where Protestant missionary societies have built schools and turned them over in part to the counties, while they retained Protestant religious classes in the curriculum. We have protested these practices, and they are being rapidly reduced.

In Virginia, we helped to eliminate many Protestant violations in Arlington and Fairfax counties, but throughout the state the law and the Constitution are being violated by Protestants under a bizarre opinion handed down by the Attorney General, which gives a personal twist to the decisions of the Supreme Court in this matter. About 40,000 Virginia school students, mostly Protestants, are being taught religion in public school buildings by church teachers, mostly Protestants, under the technical legal excuse that Virginia practice is slightly different from the Illinois practice condemned by the Supreme Court in the McCollum case. The Virginia teachers are chosen by religious bodies outside the school system, whereas the Illinois teachers were chosen by the school superintendent. We do not believe that this technical difference should be allowed to destroy the principle.

In North Carolina several questionable religious practices are in operation in the public elementary and high schools. In the high schools optional religious classes are given on school time and on school premises by teachers who are paid by Protestant church councils. I believe that some of these practices are unconstitutional, and both POAU and the North Carolina Association of Jewish Rabbis have protested. It is estimated that last year about 3,000 students took the elective classes in forty-five public high schools. This is clearly an evasion of the spirit and the letter of the First Amendment, since it tends to establish Protestantism in the school system of the state.

To cite another Protestant example, Vermont allowed Protestant evangelical classes to be held in public schools until a few months ago when the Commissioner of Education and the Attorney General stopped the practice on complaint of a member of our organization.

THE SEMI-PUBLIC SCHOOLS

The Catholic violations are of a somewhat different type, and they are very extensive, partly because the Catholic school system itself is so extensive. There are literally hundreds of public schools in the country which are public in name only, and actually Catholic in practice. They are semi-public schools,

supported by tax payments and operated by sisters in conjunction with adjoining Catholic churches. Sometimes these captive schools—one Catholic authority has called them "so-called Catholic schools"—observe the letter of the law by taking their children in a neighboring Catholic church for religious instruction, but very often they do not bother to do this. They simply violate the Constitution openly by teaching their sectarian religion in so-called public classrooms. Simultaneously the teaching sisters draw their full salaries from the public treasury, and the other costs of the operation.

Sometimes these Catholic schools are in the same building with public schools, with imaginary lines in the corridors dividing the public from the Catholic part of the enterprise. I have here a picture of such a school in Lima, Wisconsin, owned and operated by the Catholic church. The dotted lines, drawn by a local journalist, show which parts of the building are alleged to be Catholic and which public. The school was owned by the church, and the children were taught by sisters.

Occasionally such split-personality schools are Protestant in management — that is the case in some counties in Kentucky — but usually they are Catholic, and sometimes the Catholic authorities are quite frank about the situation.

Frequently the Catholic semi-public schools are listed by the state as public schools and by the local Catholic directories as Catholic parish schools. A 1926 study of these semi-public schools estimated that there were 340 of them in the country, and that there were more than 18,000 pupils enrolled in less than half of the schools. The Louisville *Courier-Journal,* in March, 1953, estimated that there were 20 public elementary schools and 4 public high schools, in the Louisville Archdiocese alone, operated by the Catholic Church and receiving public funds. In 1946, the state superintendent of education in Michigan discovered 19 such parochial schools receiving public revenue, listed by the Catholic Church on the diocesan records as parochial schools, while the sister-teachers, teaching sectarian religion in the classroom, received their salaries from the state. The practice in Michigan was discontinued, but there is no doubt but that it is going on now in many parts of the country.

There is no way to estimate the exact total of such current violations. In Kansas, an area committee of the Methodist Conference, after a 1952 state survey, reported that there was documentary evidence to prove that 51 schools in 29 counties were indulging in practices which violated the church-state separation principle. Over $450,000.00 of public money was going to these school districts, of which about half went to garbed sisters in the form of salaries.

In 1953, the American Civil Liberties Union reported that Illinois had about 30 of these so-called public schools supported by the taxpayers and simultaneously listed as parochial schools in the Official Catholic Directory. One of the most famous violations of this type occurred two years ago in the town of Johnsburg, Illinois, where a public school had been entirely taken over by six sisters in direct violation of the principle of church-state separation. The textbooks were written by members of one church, and the pictures on the walls were denominational in character. The children were taught Catholic songs and prayers, and the school was shut down on Catholic holidays. A Lutheran mother sued to recapture this school and she won without a trial of the issues when the Attorney General of the state handed down a ruling outlawing the unconstitutional practices. The six sisters then left the so-called public school and took most of the children with them into a parochial school paid for by Catholic parents.

NUNS ARE NOT FREE AGENTS

We believe that the teaching of Roman Catholic sisters in costume in such semi-public schools is a violation of the First Amendment, even when the state law technically allows it. We would also object to costumed Protestant deaconesses as public school teachers if they were bound by as narrow a denominational code. In our experience the line of demarcation between church and state is not observed in practice in those educational institutions which are conducted by sisters. It is not always possible to prove the erosion of the church-state separation principle in a court, but anyone who is familiar with the operation of these semi-public schools knows that the letter and the spirit of the law are violated.

The sister's costume is only one factor in such a situation. Her mind is much more important. Her mind, under the principles of her church, cannot be open or neutral on matters of the separation of church and state. This has been clearly pointed out by a court in Missouri, in one of the cases which our organization fought. The court found—and the decision was later upheld unanimously by the Missouri Supreme Court—that the teaching sisters in the so-called public schools of Franklin County which were operated by religious orders were not free to accept the American policy of church-state separation in good faith. It said that "in case of conflict between the directions and the orders of the defendant school directors . . . with the obligations, orders and directions of the superiors in their respective religious orders of the Roman Catholic Hierarchy, the nuns and each of them by virtue of their oaths of obedience be required to ignore the orders of the secular authorities and obey the orders of the religious superior and the Church Hierarchy." The court also found that the "policies of the State of Missouri and the Roman Catholic Church (with respect to the separation of church and state in the public educational system) cannot be effectuated in any single school at the same time."

In the Dixon, New Mexico, case, where we won a suit to forever bar 143 Catholic sisters and brothers from public classrooms because they were misusing their positions to promote sectarian faith, we found that the sisters habitually evaded the law because of their training and discipline. One sister from Penasco told on the witness stand how the Catholic catechism was taught in a classroom under the heading of "Sociology." Another told how the regular report cards in the 5th grade gave the grades for catechism, although catechism was not supposed to be taught in a public classroom.

Under the rules of her church, the sister must advocate a boycott of the public schools by Catholic children since her church teaches, in Canon 1374 and in papal encyclicals, that the Church has the supreme right to rule over the education of all Catholics, and that American children of the Catholic faith, to quote Canon 1374, "may not attend non-Catholic neutral, or mixed schools, that is, those which are open also to non-Catholics, without special permission from their bishops." (See *Appendix* of this statement for official Catholic utterances on public money and education.) The sister is also committed by the teachings of her church to the belief that all school training must be "permeated with Christian (Catholic) piety." These are the words of Pius XI on the subject.

We are happy to say that both Protestant and Catholic violations of this type have been discontinued in many states without the necessity of going into court. But violations are still common. In Wisconsin, in 1952, the State Superintendent of Schools shut off state aid to 14 semi-public schools taught by sisters under the direction of the Roman Catholic Church because they selected teachers on the basis of a religious test and because they included sectarian instruction in their curriculum.

TAX FUNDS FOR DENOMINATIONAL HOSPITALS

The second type of violation to which I wish to call your attention is the direct or indirect payment of public money to religious institutions. This chiefly occurs in religious hospitals and religious schiols. We hold that the Constitution is opposed to any such subsidy at taxpayers' expense, even when the motives of those who receive the subsidy are praiseworthy.

We admit that hospitals constitute a kind of borderline area in matters of church-state separation. But denominational hospitals are built and maintained like all other church institutions for the development of the church's influence in society and the extension of its message. The medical codes of some hospitals receiving federal and state money are narrowly denominational and discriminatory. When a hospital systematically promotes one sectarian faith and denies freedom to its patients, nurses and doctors in such matters as contraception, therapeutic abortion, and sterilization, it is not actually a a public institution. It is a part of a church establishment, and contributions to such an institution help to promote the medical code of that particular church at public expense.

The chief federal violations of this sort occur under the Hill-Burton Act, which was passed before the Supreme Court had carefully analyzed—in the McCollum and Zorach cases—the limits of the use of public funds for religious enterprises. We believe that many of the appropriations made to denominational hospitals under that act would be outlawed under a strict application of the Supreme Court rulings. The Supreme Court, you will remember, said that "Neither a state nor the Federal Government . . . can pass laws which aid one religion, aid all religions, or prefer one religion over another. . . . No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion. . . ."

We believe that this rule should apply to all denominational hospitals. It applies with special force to that church which now receives about 80 per cent of the federal appropriations going to denominational hospitals. That church definitely forbids many medical measures which are permitted in non-Catholic hospitals. Frequently it discharges from its staffs doctors who do not conform to this denominational code. In such denominational hospitals certain established medical practices are definitely subordinated to canon law. The books of instruction for denominational nurses instruct them to discriminate in a specific way against patients who request the services of non-Catholic clergymen.

Of course, these violations are not exclusively Catholic. Some Protestant denominations accept public money for their hospitals under the Hill-Burton Act. We respect their motives, but in all consistency we oppose such appropriations as violations of the First Amendment. Some of the largest Protestant denominations, we are happy to say, notably the Southern Baptist churches, now reject such support for their hospitals from the public treasury as a violation of the First Amendment. Moreover, it should be pointed out in analyzing these violations that Protestant hospitals, unlike Catholic institutions, do not have distinctly denominational medical codes. They do not discharge doctors for failing to follow the Methodist line on birth control, nor instruct Presbyterian nurses to refuse to call non-Presbyterian clergymen for the benefit of non-Presbyterian patients.

BUS FUNDS FOR PAROCHIAL SCHOOLS

We also consider that public appropriations to denominational religious schools for bus transportation are violations of the First Amendment, although these appropriations have been technically legalized under certain circumstances by state law in some seventeen states. We are aware that in the Everson decision, by a vote of 5 to 4, the Supreme Court permitted the use of local funds for parochial school buses to reimburse Catholic parents for such costs, under carefully restricted conditions.

But the wisdom of such a concession can still be debated, and in the light of later decisions, even the legality. We believe that the decisions in the McCollum and Zorach cases, made after the Everson bus decision had been handed down, indicate that the 4 judges who dissented in the Everson case applied the First Amendment more rigorously and reasonably than the majority. We believe that if the issues should be reargued in the light of all the local facts and all the principles enunciated in the McCollum and Zorach decisions, the appropriation of public funds for parochial-school bus transportation would be outlawed.

After all, bus-transportation money for parochial schools is not like lunch money or expenditures for medical care. It is much more than a personal service to children as children. It is part of a competing school system which in turn is an organic and obligatory part of a church system. Of course it is argued that the supplying of bus transportation to school children of religious schools contributes to their welfare, but it also contributes to the establishment of a church which has incorporated its religious schools into the church structure itself. To treat bus transportation for children in parochial schools as a detached welfare service is to be completely unrealistic. We would not spend tax money to transport people to church just because it contributed to their personal welfare. We would say that such use of public funds for religion violated the Constitution. So, when we consider appropriating public funds to parochial schools for bus transportation we

should not think of the phenomenon in isolation. We should ask whether in making such payments we are really breaching the wall of separation between church and state.

I think that this breach has been made and that bus appropriations are being used as a beachhead for a general invasion of the church-state separation principles of the First Amendment. We cannot ignore the fact that the largest church in America, which is the chief beneficiary of bus appropriations at the present time, openly teaches that this concession in the granting of public revenue is a precedent for complete state aid in support of its schools. A leading religious magazine, *The Catholic World,* came out in April with an appeal to President Eisenhower, in which it called the wall of separation between church and state "a legal pipe dream," and used the payment of public money for parochial-school bus transportation as a specific precedent for the demand for public money for new buildings for church schools. The editor argued that one concession without the other was illogical and discriminatory. In asking for public funds for Catholic school buildings he declared that "there is nothing sectarian about heating equipment, windows and a roof over the children's heads." It is because bus transportation for parochial school pupils is being used in this manner as an argument for the annulment of the establishment clause of the First Amendment that we regard bus appropriations as contrary to the constitutional principles of church-state separation.

HOW RELIGIOUS FAVORITISM WORKS

The third type of violation which we wish to discuss is religious favoritism in the administration and enforcement of the law. In many cases this favoritism violates the rights of citizens under both the First and Fourteenth Amendments. It is especially prevalent in the field of education.

In many states laws are written on the statute books requiring that denominational schools must give their pupils the equivalent of the education given in public schools. The equality of education is supposed to be a condition of acceptance of denominational schools under our compulsory education laws. In general these laws are not well enforced. The subject is too long for adequate treatment here, but we wish to file with the committee a survey which our organization made in 1954, which shows that many religious schools in the country are not being compelled to live up to the standards prescribed by law. Of course, we do not question the right of churches to operate their own school systems, but we believe that if the education in these private systems is accepted as satisfactory under our compulsory education laws, the parochial school authorities should be compelled to live up to the law. At the present time they are the beneficiaries of studied favoritism and continuing laxity on the part of state school officers who are supposed to see that they meet the standard requirements for public schools.

Another type of violation based on religious favoritism occurs in the discriminatory administration of the income-tax laws. Protestant and Jewish public school teachers do not receive the same income-tax exemptions as Catholic sisters. The sisters are not compelled to pay an income tax on their salaries as public school teachers; Protestant and Jewish teachers in parallel circumstances are compelled to pay. In Frenchburg, Kentucky, for example, nine public school teachers of United Presbyterian faith received their salaries from the county, turned their checks over to the Presbyterian missionary society which operated part of the school, and took back just enough for their living expenses. Seven teachers of the same church affiliation in the Ezel school in Morgan County, Kentucky, did the same thing. All 16 of these teachers were compelled to pay full income tax on their full salary checks. They have discontinued the practice of turning over their pay checks in this manner, but so far as we know, they have not received refunds for past payments.

We do not know what the total national loss from this discriminatory practice amounts to because there are no national statistics on teaching sisters in public schools, but we can estimate the loss in some regions. In Dubois County, Indiana, for example, there are 65 sisters on the public school payroll teaching in schools that are Catholic in personnel and spirit, and public in name. The government's loss in that one county because of income-tax discrimina-

tion is estimated at more than $32,000.00 a year.

But one of the oddities of the present situation is that in some parts of the United States public schools make deductions for income taxes from the salary checks of sisters, and in most parts of the country they do not. We are told, for example, that in Huntingburg, Indiana, one of the towns in Dubois County, such deductions are made. We think that this committee should make a careful investigation of this situation to see whether teaching sisters are quietly receiving refunds of these deductions without any public disclosure of the practice.

We contend that the legal excuse for this system of tax discrimination is absurd, and that the reasoning of the United States Department of Internal Revenue on the subject is clearly discriminatory. A sister who is employed as a teacher by an American public school must be employed as an independent contractor for her own labor. A state or city cannot possibly employ a religious order directly without violating the law. The teaching sister's income must legally come to rest, for at least an instant, when she endorses her pay check over to the head of her religious order. At that instant, by all normal interpretations of law, she owes a federal income tax to the government on her public-school salary. A sister cannot be an independent contractor for the purpose of employment and at the same time be treated solely as an agent for her church when the income-tax collector arrives.

GIVE US PROTECTIVE LAWS

I believe that the three types of violations which I have summarized should be met by both court action and legislative action. Of course, many of the abuses I have cited can be rectified by state legislatures and local courts. But there is also a challenge and an opportunity for action by Congress. Since you have specifically asked our organization to indicate the nature of any Congressional remedies which we favor, I should like to suggest that the three following legislative remedies are worthy of your consideration:

1. We believe that every federal law appropriating money for education should contain a specific provision that no portion of the funds voted may go to sectarian religious institutions, either for buildings, salaries or bus transportation.

2. We believe that the Hill-Burton Act should be amended to prevent appropriations to any denominational hospitals.

3. We believe that in appropriation bills for the Executive branch of the government and for the State Department, specific provisions should be included prohibiting any employment of a public or secret fund for either a personal representative or an official ambassador to the Vatican. This would prevent the president from circumventing the will of Congress and the American people by giving distinctive recognition to one church.

APPENDIX

Here is the official documentary evidence to prove that the Roman Catholic Church, in its own publications, (1) attempts to enforce a boycott of public schools; (2) demands full support out of the public treasury for its own schools as a matter of "distributive justice"; and (3) promotes its own teachings in tax-supported institutions.

1. *The boycott of public schools.*

Canon 1374 of Roman Catholic Canon Law (with comment from Bouscaren and Ellis' *Canon Law,* p. 704):

> Catholic children may not attend non-Catholic, neutral or mixed schools, that is, those which are open also to non-Catholics, and it pertains exclusively to the Ordinary of the place to decide, in accordance with instructions of the Holy See, under what circumstances and with what precautions against the danger of perversion, attendance at such schools may be tolerated.

Instruction of the Holy Office, Nov. 24, 1875, concerning Catholic parents who refuse to send their children to Catholic schools, as quoted in *Canon Law,* p. 706:

> Parents who neglect to give this necessary Christian training and education to their children, or who permit them to attend schools where spiritual ruin is inevitable or finally who, although there is a suitable Catholic school properly equipped and ready in the locality, or, although they have means of sending their children elsewhere to receive a Catholic education, nevertheless without

sufficient reason and without the necessary safeguards to make the proximate danger remote send them to the public schools—such parents, if they are contumacious, obviously according to Catholic moral doctrine cannot be absolved in the Sacrament of Penance.

The *Brooklyn Tablet*, published the following answer on the sin of sending Catholic children to public schools (*Brooklyn Tablet*, April 24, 1954, Question Box of Father Raymond J. Neufeld):

Q. Is it a sin for Catholic parents not to send their children to Catholic schools?

A. Catholics are excused from this obligation only when there is no way of fulfilling the law. The Code of Canon Law (1372) obliges all Catholic parents, as well as those who take their place, to provide for the Christian education of their children. In elementary school, all children, according to their age, must be instructed in Christian Doctrine. Furthermore, those who attend the higher schools are to receive further religious training. In addition, the Code forbids Catholic parents sending their children to non-Catholic schools, even public. Attendance at these schools can only be tolerated.

Every practical Catholic parent wants to see his children educated according to the provisions of the Code. The big problem in recent years is one of numbers and crowded conditions in our Catholic schools, both elementary and high. Therefore, parents who have to send their children to public schools are not guilty of a violation of the law. They must, on that account, be more watchful and conscientious about the religious training of these children, seeing to it that they attend the parochial confraternity classes for both elementary and high school pupils.

2. *The demand for public funds for Catholic schools.*

Statement of National Catholic Welfare Conference to subcommittee of House Committee on Education and Labor on Federal Aid to Education, 1947, pp. 310, 311.

> The financing of schools through public taxation is a responsibility of government, especially of local and State governments. This responsibility entails an obligation to observe the norms of distributive justice in distributing tax funds among the schools within the community. Since government itself has nothing to teach, and because government receives a full return from its educational investment when a school produces well-trained citizens, therefore, every school to which parents may send their children in compliance with the compulsory education laws of the State is entitled to a fair share of tax funds. Local and State governments which refuse to support schools not under the control of the local school board are guilty of an injustice against other qualified schools within the community.

Canon Law: A Text and Commentary, by T. Lincoln Bouscaren, S. J., and Adam C. Ellis, S. J., p. 574:

> State laws which result directly or indirectly in depriving Catholic children of Catholic education are against the natural law. Catholics should be so instructed in this matter that they will exercise all legal means to remedy this grave injustice. The system of taxation which burdens Catholic citizens with the support of so-called "public" schools which Catholics may not in conscience attend, is an evident violation of fundamental justice.

The 1952 *National Catholic Almanac, p. 357:*

> In the United States the use of local, state or federal tax funds to support denominational schools is prohibited by law. State constitutions and laws explicitly forbid state tax aid to any school giving sectarian instruction. The United States Supreme Court has ruled that the First Amendment to the United States Constitution prohibits federal aid to sectarian schools.
>
> Catholic authorities maintain that these two laws are unjust and discriminatory because they arbitrarily deny tax aid to schools, which, like the public schools, prepare for the responsibilities of American citizenship. They see no reason why the inclusion of religious instruction in a school's curriculum should deprive it of tax support as long as the school complies fully with all the requirements of compulsory education laws.

Pope Pius XII, "Address to Teaching Sisters,"

September 15, 1951 (text in *Brooklyn Tablet*, November 3, 1951):

> Therefore, we may add, and not only in regard to Italy but speaking in general: from those who have a part in drawing up school legislation, we must expect that determination for justice, that, so to speak, democratic sense which corresponds to the will of the parents in such a way that the schools founded and directed by religious institutes be not placed in a worse condition than the State schools and that they be given the freedom which is necessary for their development.

The P.O.A.U. deserves your support. Address 1633 Massachusetts Ave., N.W., Washington 6, D. C.

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Freethinkers Form Federation

Continued from page 3

tion of the Freethinkers and Rationalists in this country having most of the active societies and especially those with the largest memberships.

THE LIBERAL magazine for November gave the conference front page notice and there were many letters from readers wishing the conference success. Also received were letters from once active persons in the movement who dropped out for various reasons and it is hoped that the renewed vigor and energy in the movement will attract them back once more.

It is certain that if the fine cooperation exhibited at the conference is carried out in each local group, there should be no doubt that a fresh wind has blown across the nation and a new emphasis on organizational work will help build new societies, keep the active ones going and will help to restore those now dying out.

There can be no doubt that such a federation was necessary at this time. It was born of a true need for greater cooperation of active, democratic organizations with individuals meeting on an honest and sincere plane to do the best for the movement. The new officers have all had years of organizational experience behind them, and all the local groups have been interested in doing more for the movement.

Sterile or Creative?

by MARIE HARLOWE

It may come as a distinct shock to many professing Freethinkers that there is more than one kind of atheism. Atheism is not just Atheism.

American and European, — that is, Western Atheism is an unbalanced approach to the subject. It denies god, it denies gods. Sometimes it engages in the worthy, though negative activity of opposing the Church alliance with State and Schools, but that is all.

But this Atheism offers nothing for individual growth and progress. Again, however worthy is the breaking of supernatural religious idols in the individual, he must still be given more than this by Atheism. A baby chicken escapes the narrow confines of its shell, but it still must be kept warm and fed if it is to grow. Even the Church possesses the psychological understanding of the needs of the individual (however much it exploits them), and at least presumes to offer a chance to change and progress for the individual man. In this connection Atheism sometimes turns to Science as the institution which can be all things to all men, but in this Atheism is remiss in its duty to give a living and practical (atheistic) plan to man, for Science in the last analysis offers only creature comforts to man's physical nature; it is almost entirely unconcerned with man's mental progress. Science offers nothing to the man of mass level to add to his inner (mental) stature.

Oriental Atheism, particularly the Buddhist phase, on the other hand, emphatically denies a god and gods, but it offers a positive, dynamic, creative and practical pattern for the progress of the complete man. How practical and positive atheism can be is illustrated by its gains in Russia before Stalin began to compromise with and reinstate the Church in Russia.

An even greater example of the creative aspect of Atheism which goes beyond the initial step of god-denial is found in Burma today. Burma has recently attained its freedom from the British Empire. Having largely an atheistic Confucianist and Buddhist background, Burma

called its philosophers, — its atheistic philosophers, to make its new Constitution. Its new government is to be liberal in many directions, its economics non-profit (though not Communistic). Bellamy should be interested in this, and even Plato must admit that it is better than his Ideal Republic.

Oriental Atheism, while looking to no god or gods whatever, does not stop its efforts at this god-denial. It offers definite methods of mind discipline and growth which have been found efficacious through usage over long centuries; with keen psychological insight into the gradations of development of the masses of men, it offers mental and physical training of the individual at all levels to the end that when man has declared, "there is no god on which I lean," he can also say "I am myself strong enough to make, or remake, my own better world." Hence, the Oriental atheist, as in Burma, is vitally interested in the sociological and political developments of his country, whereas the American atheist gets no farther in his interests than to talk and write that there is no god.

It is interesting to note that one seldom finds a back-sliding recanting atheist in Oriental fields, while it is more or less common in America to have atheists boldly proclaim themselves as such in the open columns of a few atheist journals, only to be discovered a few months later "back in the fold". This is no doubt due to the fact that generally American atheism does not strengthen its believers; it merely makes them temporarily vociferous. A simple atheistic denial of god does not give weak masses of men the power to stand alone; a positive element (in the best atheistic tradition) must be added to their character if large numbers of men are to become permanent atheists.

The truth is that we cannot have a better society until we have better — wiser men composing the society. We live now in a practical age, and the American wants to know that a thing or an idea works. Present atheistic pioneers must therefore show a workable plan of life for the individual and the nation according to atheistic morality. Christian churches admit themselves that 64% of the American population are not connected with any Church in any way, yet even the most enthusiastic atheist in this country will have to admit that a very small number of 64% have accepted atheism as a guide to their lives.

There must be a new center of atheistic gravity in this country. It is no longer enough that atheism merely asserts that there is no god. There must be a foundation stone keyed to aid and support for this program for individual advancement, including Science, Sociology and the Humanities. Life is a duality of positive and negative aspects, and to the negative god-denial aspect Atheism must now add its positive element by creating character and morality — self-reliance, in mankind. A man whose worn and outmoded coat is snatched from him will nevertheless be very miserable if another garment is not given him; let it be a brighter, cleaner garment of godless Reason — but let the poor man not stand in the world torn from his traditional belief and also devoid of knowledge of his own innate power to become his own self-sustaining "god".

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Dr. Wilson Examines Religion

In a brilliant, easily read booklet, Religion, A Primitive Fable, 85 year old Dr. J. M. Wilson of San Diego, Calif., has set forth his conclusions after a great deal of analytical thinking about the religion with which he was indoctrinated as a child.

Dr. Wilson examines the subject from a standpoint of common sense and everyday logic, and in a kindly and humorous vein shows that religions are based upon primitive fables and not upon science, intelligence, or even common sense. The booklets are sent postpaid for 25c from Superior Books, Box 2832, San Diego 12, Calif.

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WE WISH . . .

"No one faith or denominational teaching can be chosen as the basis of instruction, nor can even a general theistic belief be promulgated without a violation of the rights of teachers, children and parents who have chosen an atheistic or secularist way — much as we might wish they had not," said Rt. Rev. Horace W. B. Donegan, Protestant Episcopal Bishop of New York, in announcing opposition to religious instruction in the public schools.

JAMES HERVEY JOHNSON:

Mexico Enforces Strict Separation of Church and State

After three centuries of oppression by Catholic rulers, our Mexican neighbor has passed strict laws to prevent the Italian directed dictatorship from regaining political control. The following information is contained in "The New Larned History for Ready Reference, Reading and Research," and the book, "Mexico And Its Heritage," from "The Mexican Constitution."

Article 130 provides that the federal authorities shall have exclusive power in matters of religious worship and outward ecclesiastical forms. Congress is forbidden to enact any law establishing or forbidding any religion whatsoever.

Marriage is declared to be a civil contract. Judicial and other oaths are abolished, and a simple promise to tell the truth is substituted.

Corporate existence in religious associations known as churches shall not be recognized.

State legislatures are given the power to determine the maximum number of ministers of religious creeds according to the needs of each locality, and only a Mexican by birth may be a minister of any religious creed in Mexico. No minister shall in public or private meeting, or in acts of worship or religious propaganda, criticize the fundamental laws of the country, the public authorities or the government. They shall not have the right to vote, or to participate in any meeting for political purposes, nor are they eligible to any office.

Before a new temple of worship for public use can be dedicated, permission must be obtained from the Department of the Interior, and the opinion of the Governor of the state must be learned. Every such place shall have a person charged with its care and maintenance, who shall be legally responsible for the faithful performance of the laws within the said place of worship, and for all the objects used for purposes of worship. The caretaker himself, together with ten other citizens, must advise the municipal authorities as to who is in charge of the said place of worship. Municipal authorities, under penalty of $1,000.00 and of dismissal, shall be responsible for the exact performance of this condition. They shall keep a register of the places of worship, and another of the caretakers, upon the same penalty.

Under no conditions shall the studies carried on in institutions devoted to training ministers of religious creeds receive the ratification of official institutions. Any public officer violating this shall be punished criminally and the approval shall be null and void. No periodical publication which, either by reason of its program, its title, or merely by its general tendency, is of a religious character shall comment on any political affairs of the nation, nor publish any information regarding the acts of the authorities of the country, or of private individuals in so far as the latter have to do with public affairs.

Every kind of political association whose name shall bear any word or any indication relating to any religious belief is hereby strictly forbidden. No assembles of any political character shall be held within places of public worship.

No minister of any religious creed may inherit, either on his own behalf or by means of a trustee or otherwise, any real property occupied by any association of religious propaganda or religious charitible purposes. Ministers of religious creeds are incapable legally of inheriting by will from ministers of the same religious sect or from any private individual to whom they are not related by blood within the fourth degree. And finally, no trial by jury shall ever be granted for the infraction of any of the preceding provisions.

All places of public worship are declared to be the property of the federal government. The property belonging to the churches, whether church buildings, rectories, episcopal resi-

dences, seminaries, orphan asylums or collegiate establishments, by the terms of Subdivision II or Atricle 27 are confiscated by the federal government. It is expressly declared that hereafter all places of worship shall be the property of the nation.

The churches and the ministers of any religious sects, and their dependents, are forbidden to patronize, direct, administer, have charge of or supervise public or private charitable institutions for the sick, for the needy, for scientific research or for the diffusion of knowledge.

Primary instruction shall be secular and no religious corporation shall direct primary schools. (Art. 3.)

Monastic orders are forbidden. (Art. 5.)

Everyone is free to embrace the religion of his choice and to practice all ceremonies of his creed in places of public worship or at home, but every act of public worship shall be performed only within the places of public worship. (Art. 24.)

These provisiions, largely re-affirmations and elaborations of the amended 1857 Constitution's anticlerical features, aimed to drive the church out of politics, to destroy its social influence, and to confine it, as far as legislation could, to the field of religion.

Nevertheless, in spite of all the legal and constitutional prohibitions, Catholic influence, to a considerable extent, dominates the country. The churches are full although they are not as thick as they are in the United States. More of them are being built, and religious traditions continue to flourish, particularly among the Mexican women.

Nevertheless, the freedom from church domination has permitted magnificent strides in the growth of our sister nation. There are thousands of miles of new and beautiful roads, millions of acres of reclamation and irrigation projects, a vast distribution of land to the former peons and many progressive reforms for the benefit of the Mexicans. Truly, freedom from religious domination has permitted Mexico to progress faster and farther than any of her Catholic dominated sister Latin American nations.

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Dec. 24, 1955

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The Unleashing of Evolutionary Thought

by OSCAR RIDDLE

This book is the best one I have read in years. As stated in the foreword, it is a blend of philosophy, science, and a report on a social inquiry. Those who think that religion is mainly a matter of individual belief, with no important practical effects on society, should read this book, a sound and serious indictment of supernatural religion in general, and Christianity in particular. Indeed, all rationalists, secularists, freethinkers, and religious liberals should read and advertise it.

The indirect censorship which organized religion exercises on publishing, one of the subjects well discussed by Riddle, is illustrated by the fact that he had to go to a little known publisher, Vantage Press, while Velikovsky was able to get one of the best-known, Macmillan, to publish his "Worlds in Collision", a crackpot theory upholding some miracles of the Bible, such as the sun standing still at the command of Joshua.

The book is divided into three parts. In the first part, What Evolutionary Thought Is, Riddle tells in detail how evolution has occurred, and the consequences it has for civilization. He does not merely describe how the human species developed from a simian ancestor, but goes back to the beginning,

starting with the formation of the earth and inorganic chemicals. I thought I had a fairly good knowledge of evolution, but I learned a lot from this book.

Besides giving a very interesting and detailed description of how the evolution of living forms has taken place, Riddle shows clearly how human morals and ethics have also evolved naturally, and remarks, "A denial by theology of religion of the purely natural sources of morality and of values is a bald and crude pretension."

A good example of the social and religious implications of biological knowledge is given in a discussion of the genetic transmission of inherited characteristics. "The genes that so largely predispose or determine our small constellations of talents, defects, diseases, terms of life and personality traits are distributed at random—in such a way that it evidently is not Providence but chance that is involved in their distribution. . . . the replacement of Providence by *chance* as the source of our very personal endowments and defects—has an educational so pre-eminent that one can only marvel at the small margin by which it escapes complete elimination in the total education of everybody. The writer's experience leads him to estimate that this particular implication is being pointed out perhaps to one or two percent of college *graduates* in the United States. Because of religion-controlled public opinion, it is usually unmentionable at all lower levels of public and private education."

The mention of "religion-controlled public opinion" brings up the subject of the second part of the book, Reins Held by Religion, probably the most important part of the book. It is an enlightening account of the effect of organized religion in restraining the effective teaching of evolution. The keynote of the book is well expressed in the following quotation: "Only release and use of evolutionary thought can promise or build a free and genuinely modern society—a society whose birth awaits the outcome of the world-wide contest between society and supernaturalism." I was glad to see the author distinguish between religion and ethics: "But in this transitional age the .harm done by the confusion of religion with ethics and morality is enormous and intellectually ruinous. This confusion is so widespread and high-centered that it constitutes an indictment of much of higher education almost everywhere, and particularly in the United States."

The author, Dr. Oscar Riddle, is well qualified to write such a book as this. He is an eminent biologist whom Time magazine called back in 1939 "one of the half-dozen top biologists of the U.S." He was the chairman of a committee on biology teaching appointed by the Union of American Biological Societies. He summarizes a study they made in 1940 of the quality of biology teaching in U. S. high schools: "biology is a cheated and battered subject. Its central principle, formally excluded by state law from use by textbooks and teachers in some whole states, is restricted and bludgeoned by more localized sentiment in practically all communities throughout the country. Because of these restrictions, and of related limitations on the amount of time granted to the teaching of biology, the all-important implications of the entire evolution principle—its extension into the inorganic world and its mothering of morality in animal and human societies—are things practically untouched in *every* American high school."

The third part, Opinion and Outlook, gives a selection from correspondence received by the author after giving an address as the retiring vice-president of the American Association for the Advancement of Science about the teaching of biology which included an attack on traditional religion and supernaturalism, and concludes with a summation of the outlook for the future.

G. A. F.

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The Right to Heresy

by STEFAN ZWEIG

This book is an inspiration. It is dedicated to an almost unknown soldier in the long struggle for the liberation of the human mind. The events narrated in this volume deal with the slaughtering of freedom of conscience under the Reformation by Calvin, founder of the Reformed Church and dictator over the minds and bodies of the citizen of Geneva, Switzer-

land. Freethinkers are familiar with the burning at the stake of Miguel Servetus by Calvin in 1553. In this book, for the first time to my knowledge, Stefan Zweig has assembled all the pertinent facts and presented them in his usual vivid manner and style.

Calvin had his own police, spies (in Geneva and abroad), complete control over the City Council, a willing tribunal and a trained horde of torturers and jailers. The prisons in Geneva were always overcrowded: a smile at a baptism meant 3 days in jail—smiling in church was an affront to God—; a girl caught skating—arrest; two boatmen had a brawl in which nobody was hurt: penalty is execution. Anyone who questions Calvin's doctrines is flogged at all crossways of the city and expelled. In 5 years of Calvin's rule Geneva, a very small city in those days, saw 13 persons hanged, 10 decapitated, 35 burned alive.

Servetus was one of the many victims of Calvin's religious terrorism. The story of his tragedy, his fake trial, the unbelievable inhumanity and the remarkable strength of Servetus in the face of a most cruel death, all this is dealt with at length. Before Calvin got his claws on Servetus, he denounced him to the Inquisition. However, the Inquisition refused to do Calvin's dirty work for him; they let him escape and burned him in effigy.

The real hero of the book is Sebastian Castellio, a French Protestant who had lived in Geneva until he disagreed with Calvin and was run out of town. He dedicated himself to his studies and held his peace — until the Servetus murder. "I can no longer keep silence" he cried out and in two books: "Concerning Heresy" and "Against Calvin's Libels" he attacked Calvin and his terroristic regime with a magnificent eloquence as splendid as that of Voltaire's 200 years later. These manifestoes on behalf of Tolerance were written under dangerous circumstances; if the minions of Calvin had been able to lay their hands on Castellio they would have certainly burnt him alive.

The late Stefan Zweig wrote this book in exile from Nazi Germany. He has interspersed the dramatic and bitter story with pungent observations on dictatorships, fake trials, secret police and last but not least the steady stream of the dirtiest kind of invective political or religious opponents. It all sounds so contemporary: Moscow — Nazi-Berlin — Madrid.

Castellio's fight is our fight. His words about freedom of conscience and the right to express your convictions will leave the reader with a new dedication to our ideals and with a pledge to close the ranks and to fight harder and better. Castellio took up the gauntlet in the face of persecution and death. Who wants to remain silent and inactive in today's everyday struggle against the same enemy?

Walter Hoops

238 pages, pictures, cloth bound $3.25 including handling charge.

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Cornerstones of Religious Freedom in America

edited by JOSEPH L. BLAU

This is a very useful and informative book, indispensable for the active freethinker and rationalist. More than two thirds of it is filled with documents by Roger Williams, William Penn, Thomas Jefferson, Horace Mann, James Madison, Felix Frankfurter and many others. Editor Blau has contributed a running commentary and deserves our thanks for bringing all these important speeches or articles together in one volume.

The authors of the documents were all engaged, in one way or another, in fighting against encroachments by ecclesiastical bigotry and tyranny upon our free institutions. As Mr. Blau points out: the wall of separation between church and state was well and truly built, and has never lacked defenders. These cornerstones have been collected to do honor to those who have built and those who have maintained.

The fight is not over. The recent arrogant letter of the bishops shows that we have to be continually on the alert. Mr. Blau has furnished us with the best weapons: the documented history of our country written by men not afraid to speak out and to put the undermining forces of clericalism in their place.

■

A GOOD SUGGESTION

Instead of using the "in God We Trust" three-cent stamps for your regular mail, buy a year's supply of the new Benjamin Franklin three center.

"quotus

from the Freethought publications of the world

from THE HORNET:

In the shakeup of time, the beautiful gods and goddesses were discarded by the priests of Christianity—only the cruel ones were preserved. Jehovah, with horns on his fingers, and a sword in his jaws, was saved "for posterity," while Apollo, charming and graceful, was repudiated by the priests of "sainthood," for damnation and hell, etc. Venus, goddess of love and beauty, was dethroned. Truly, it would have been a thousand times better had the world kept some fair and honorable gods, rather than those we have throughout the world.

from DOUBT:

Mayor D'Alessandro of Baltimore is a busy fellow. Last February, at the opening of a motion picture based upon Leon Uris' book, *Battle Cry*, the mayor gave the writer a key to the city. On September 7, at a meeting the mayor had called of "distributors" to discuss "books termed objectionable for reading by juveniles," the distributors said they had no guide. The mayor gave them a list prepared by *Catholic Review*, official publication of the Archdiocese of Baltimore. Uris' book was on the list, so the author mailed back his key to the city, from Hollywood.

from THE STANDARD:

It is true that judgments of better and worse cannot be rationally examined when people are determined to keep to the convictions they already have. But is not this true also of beliefs about "matters of fact"? Learned philosophers have analysed this issue so minutely they have not been able to see what has been scrawled over the face of history. The first "rule of reason," said Peirce, "is that in order to learn, you must desire to learn, and in so desiring, not to be satisfied with what you already incline to think . ."

from THE RADICAL HUMANIST:

The crisis of the modern world is deeper than just an economic or a political crisis. It is a philosophical crisis; and we can go a step further and say that it is a moral crisis, affecting the innermost core of human existence in all its manifestations. It is the loss of his natural moral moorings which induces modern man to believe in the policeman's morality, according to which man can be good only when someone stands behind him with a stick, be it a worldly or a heavenly policeman swinging his club. On the other hand, if man has no faith in himself, he can naturally not find any sanction for morality in himself. That has had a disintegrating effect on modern mankind, with the result that pessimism, and gloom, a sense of insecurity and uncertainty have come to prevail and are spreading far and wide.

from VOICE OF FREEDOM:

The heresy charge against Protestant pastors are only a part of the ferment that has come in the whole religious world, Christians and Jewish as well, and both the creeds

RATIONALIST ORGANIZATIONS

Support your local organization. Join your nearest group. If your group is not listed send details to The American Rationalist. We will list all democratic organizations. Give us your programs, news and activities. If you want to start a group in your area write for information and cooperation.

ARIZONA

ARIZONA SECULARISTS, P.O. Box 7271, Phoenix, Arizona.

CALIFORNIA

FREETHINKERS OF SOUTHERN CALIFORNIA, Mr. Kolen, 2624 Maple Ave., Los Angeles, California.

Those in San Diego, write San Diego Freethinkers, c/o J. H. Johnson, P.O. Box 2832, San Diego 12, California.

NEW YORK

LEAGUE FOR RELIGIOUS FREEDOM, 20 East 100th St., New York 29, N. Y.

NEW YORK CZECH RATIONALISTS, c/o J. Voboril, 402 East 69th St., New York 21, N. Y.

PHILADELPHIA

FRIENDSHIP LIBERAL LEAGUE, 5526 Westford Road, Philadelphia 20, Pa.

CLEVELAND

CLEVELAND CZECH RATIONALISTS, Anton Belsam, 5149 Fowler, Cleveland 7, Ohio.

INDIANA

MICHIANA LIBERAL LEAGUE, Box 3002, Sta. B, South Bend, Indiana.

MICHIGAN

MICHIGAN LIBERAL LEAGUE, 23034 Donald, East Detroit, Michigan.

MINNESOTA

TWIN CITY SECULARISTS, 1903 Walnut St., St. Paul 8, Minnesota.

ST. LOUIS

RATIONALIT SOCIETY OF ST. LOUIS, 2218 St. Louis Ave., St. Louis 6, Mo.

GERMAN SCHOOL ASS'N. AND FREE COMMUNITY OF N. ST. LOUIS, INC., 2218 St. Louis Ave.

TEXAS

CONGREGATION OF CZECH RATIONALISTS, 309½ E. 29th St., Houston, Texas.

WISCONSIN

FREIE GEMEINDE, Jefferson Hall, 2617 West Fond du lac Ave., Milwaukee, 6, Wisc.

JEFFERSON FREETHOUGHT SOCIETY, 2617 West Fond du lac Ave., Milwaukee 6, Wisc.

RACINE CZECH RATIONALISTS, F. Laznicka, 1223 Erie St., Racine, Wisc.

CHICAGO

PIONEERS OF INDEPENDENT THOUGHT, c/o V. Cejka, 2621 So. Highland Ave., Berwyn, Ill.

FREISINNIGE GEMEINDE, c/o Joe Braun, 3555 W. North St., Chicago 37.

CZECHOSLOVAK CONGREGATION OF FREETHINKERS, 4236 W. Cermak Rd., Chicago 23.

CHICAGO CHAPTER CRFA, 4236 W. Cermak Rd., Chicago 23, Ill.

CICERO CHAPTER CRFA, 5701 West 22nd Pl., Cicero, Ill.

THOMAS PAINE CHAPTER NO. 2, CRFA, 4236 W. Cermak Road, Chicago 23.

CZECH RATIONALIST FEDERATION OF AMERICA, 4236 W. Cermak Road, Chicago 23.

BOHEMIAN FREETHINKERS SCHOOLS OF CHICAGO, 2548 S. Homan Ave., Chicago 23, Ill.

WASHINGTON

SEATTLE SECULARIST SOCIETY, Mr. J. C. Leider, 5327 Fountain Street, Seattle, Washington.

INGERSOLL FORUM, meets second Friday of month, 8 p.m. at the Pythian, 70th St., east of Broadway, New York City.

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In the following areas there are individuals who are working to form organizations.

Write the AMERICAN RATIONALIST for information.

NEW YORK STATE
WASHINGTON, D.C.
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LIFE IN HOLLYWOOD DEPARTMENT
(The Eve of Great Events Division)
(*From the Hollywood Reporter*)

ATTENTION MOVIE REVIEWERS AND CRITICS: Will you be embarrassed when DeMille's "The 10 Commandments" is prevued? Will you know all 10 of them, or will you have to guess? Prepare now, at home, and be the only one in the theatre who can quote all 10 of the Commandments. Read them tonight in Chapter 20, Verses 1 thru 17, Book of Exodus. (P.S.: You'll find Exodus in the Old Testament of the Holy Bible.)

and the practice have been undergoing a searching scrutiny. As a consequence no intelligent members of any religious congregation are able to state what really worth while objective their denomination stands for. They can tell you what they wish it stood for, and what certain elements in it stand for, but not the definite purpose of the entire church as such. We refer in particular to the great social and moral issues that stir the hearts of mankind.

from Sunday morning addresses of the THIRD UNITARIAN CHURCH (Vol. VI, No. 1):

. . . this God who is dead is one of the many Gods who never existed except in the imaginations and emotions of people: A God of dreams and creeds, and nightmare and folklore, and heavens and hells, a God of miracles and interventions and revelations and salvations. Such a God is dead because such never existed. Unfortunately many forms of traditional religion are trying to paint him back into lifelikeness, and by means of pious ventriloquism and manipulation make him speak and gesture again. But a return to that kind of God and that kind of religion must be in the end a sad and disillusioning experience. They were abandoned in the first place because they could not meet man's intellectual requirements or satisfy his emotional needs.

from UNITY:

There is no way for large-scale publication of any kind of liberalism in any field. This puts heavy obligation on everyone to tell what he knows of the situation to any group however small. After all, every kind of liberalism started as a minority heresy. The major movements now indicate that most of the gain made has to be won over again. There is a saying about vigilance being the regular price charged for all the freedoms against all the fears.

from THE HUMANIST:

In recent times there has been increasing agreement among thinking men that the best way of solving human problems is through the use of intelligence or reason in the form of modern scientific method. The most pressing task of this era is to carry over that method more effectively from the natural sciences into the realms of politics, economics, sociology and international relations. But objective intelligence and the experimental procedures of science can fully develop and play their proper role only in the atmosphere of democratic institutions and freedom of opinion.

from THE RIPSAW:

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